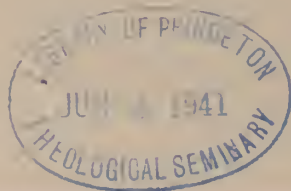





FOR USE IN LIBRARY ONLY



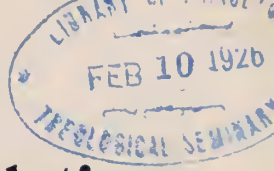
PER BV 4070 .P712 v.11-20 c.2  
Princeton Theological  
Seminary.  
The Princeton Seminary  
bulletin

*copy 2*

FOR USE IN LIBRARY ONLY.



Digitized by the Internet Archive  
in 2016 with funding from  
Princeton Theological Seminary Library



# The Princeton Seminary Bulletin

Published Quarterly by the Trustees of the Theological Seminary of the Presbyterian Church  
*Entered as second class matter, May 1, 1907, at the post office at Princeton, N. J.,  
under the Act of Congress of July 16, 1894.*

Vol. XIX

PRINCETON, N. J., November, 1925

No. 3

On September twenty-ninth and thirtieth the students, old and new, gathered for the opening of the Seminary year, which is the one hundred and fourteenth in the history of the Seminary. As indicated more particularly in the article on new students, the matriculation of such is the largest in thirty years, and the total enrollment of the Seminary is also the largest.

Princeton is becoming more and more a center of educational life. The University, having limited its numbers to twenty-two hundred undergraduates and some two hundred or two hundred and fifty graduate students, is full to overflowing. It turned away as many applicants as it received. In addition to the University, Princeton now has two large preparatory schools and a girls private school with two hundred and fifty students, besides two junior schools and a public school system caring for over a thousand students from Princeton and adjacent towns.

The teaching staff of the Seminary is the same as last year with the exception that Dr. J. C. R. Ewing is no longer with us, and that assistance in the instruction in the Department of Missions is being given by Principal Edmund D. Lucas, D. D., of the Forman Christian College, Lahore, India, the Rev. J. Christy Wilson, of Persia, and the Rev. Floyd E. Hamilton, of Korea, all residents of the Missionary House.

Professor Charles R. Erdman, D. D., LL. D., in addition to his duties in the Seminary and as pastor of the First Church of Princeton, is also Moderator of the General Assembly of the Presbyterian Church, U. S. A., and is being called upon for wide service over the country in connection with this office. The Directors of the Seminary and the officers of the First Church have released him from his duties in Princeton so far as he finds needful for this important service to the Church at large.

The Stone Lecturer for this session will be the Rev. Louis F. Benson, D. D., on "Christian Hymnody." The lectures will be delivered on the successive days, February 22-27.

On September thirtieth the opening address was delivered by President E. Y. Mullins, D. D., LL. D., of the Southern Baptist Theological Seminary at Louisville, Ky., and is as follows:

## Jesus in the Modern World

BY PRESIDENT E. Y. MULLINS, D. D., LL.D.

The "modern man" is much discussed in these days, and he is frequently set up as if he were the ideal man. The truth is that the modern man is like the ancient man in all his fundamental traits. Jesus meets the needs of the modern world as he has met the needs of the ancient world. It may be well to note the ways in which the modern world is striving for the truth and how in all its great lines of struggle and thought it approaches closely to Jesus, but in many instances fails to reach him. It will thus be easy to see how Jesus meets completely the needs of the modern world.

Consider, first, the scientific attitude. Huxley said the true scientist becomes as a little child in the presence of a fact in nature and thus he learns the meaning of the fact. Sir Isaac Newton was as a little child in the presence of the falling apple, and the apple taught him a great principle out of which he generalized the law of gravitation. Pasteur was as a little child in the presence of the facts of living organisms and gradually he learned the secret of bacteria as the cause of diseases and out of his discovery came a revolution in medicine. But long before modern science Jesus taught men that they must become as little children in order to enter the kingdom of heaven, and he would say to the modern scientist do not bring your preconceptions to me but become as a little child in the presence of what I teach and what I am, and you will learn the secret of the spiritual universe.

Again, modern economic thought moves towards Jesus. Professor Ely once said in an address that the new and improved political economy was best set forth in its fundamentals in the Parable of the Talents. Thus economic thought gravitates inevitably toward the teachings of Jesus. Professor Eucken, the German philosopher, who lectured in this country some years ago, has one great central thought in his system. Man in his struggle encounters discord and dissatisfaction. The discord and dissatisfaction are removed when man makes connection with the infinite life. Eucken rejects the historical Jesus but borrows thus from him what amounts to the doctrine of the new birth.

Albrecht Ritschl, striving to accommodate himself to modern learning, taught that Jesus has for men the value of God but that we can not affirm that he was God. So he borrowed from Jesus his fundamental idea but declined to accept Jesus in his entirety.

Again, pragmatism as a method in philosophy insists upon the will and action as means of knowing things. Long ago Jesus taught if any man willeth to do the will of my Father in heaven he shall know the doctrine.

Once more, Professor William James after a study of religious experience from the point of view of modern psychology declared that a supernatural element enters into conversion which he defined very much in terms of repentance and faith. Thus he borrows from Jesus while not accepting him in his evangelical significance.

Modern idealism affirms that incarnation and atonement are central truths concerning God, and that God is always becoming incarnate and making atonement. But it denies that Jesus was in any unique sense God incarnate. We might continue citing instances of modern thought, all of which borrows from Jesus.

They do not accept him as a whole, but get from him their best ideas. Putting together the fragments, they round into the completeness of Christ's image. Like the bits of colored glass forming the head of Christ in the great cathedral through which the sun shine and reveals his features in outline. In like manner we put together the scattered parts of modern thought and we get the image of Jesus. And thus he ministers to the modern world by answering and responding to its best and highest thinking.

But on the positive side Jesus brings a great message to the modern world. I mention some elements in that message:

First of all Jesus has made religion independent and free. Science has its own sphere and its own rights. Philosophy has its own sphere and its own rights. Equally so religion has its own sphere and its own rights. It asks permission of no other form of human culture to be. Man can meet God and God can meet man, and when they meet redemption takes place. Thus religion dealing with persons and not with physical causes



stands on its own basis and performs its own service for mankind.

Again, Jesus has created a world of spiritual realities. Jesus is a hater of shams and lies and make-believers. The modern scientific passion for reality goes no further in this direction than Jesus. The modern man has dwelt much upon the vastness of the universe. They have told us of the incredible distances of many of the fixed stars, which are so far away that light traveling 185,000 miles a second will not reach the earth in thousands of years. They have thus tried to terrorize the imagination of man by telling him how little and contemptible he is. But somehow man has not been cowed or abashed by the greatness of the universe. When some men were in great fear of the comet a few years ago lest it strike the earth and destroy it there were millions of people who remained entirely undaunted in their attitude, knowing that no comet could touch the spiritual realities which they knew in their hearts.

Again, Jesus has created a new standard of spiritual certainty. He has taught men how to see the invisible. I once stood on the bow of an ocean steamer. A sailor at the outlook sounded a note on his horn announcing a sail. For many minutes I failed to see the sail although the sailor pointed in the direction of it. Finally it appeared as a mere speck on the distant horizon. The sailor's eye could see what my eye could not see because his eye was trained by long practice. Thus the spiritual universe appears real to the trained heart. Jesus has enabled men to do this.

Again Jesus has taught the world that the central meaning of the universe is God the Father. Men need a definite and concrete idea of God. Jesus came to be the revelation of God, and what he was reveals to us what God is. Arguments for God's existence are good, but it is difficult to climb back to God on a chain of cause and effect. The idea of a first cause leaves you cold. The idea of a first cause with a purpose in the world begins to interest you. The idea of a first cause with a purpose that individualizes men stimulates our interest even more. But the idea of a first cause with a purpose which individualizes, that is also an eternal father who numbers the hairs of the head, who guides the steps of the individual and marks the sparrow

when it falls, and that his great and central passion is his love for his children, then all the joy-bells of the heart begin to ring.

Such is the message which Jesus brings to the modern world. The cross of Christ is the center of it all and is the expression of the eternal love of the Father and of the Son. I may now point out some of the ways in which the modern minister may fulfill his mission as a servant of Jesus Christ. Under this head I note first his role. I would say he is a mediator, as Christ was mediator, though of course in a secondary sense. There are many instances in which there is need for such service. Science and religion need wise mediators. There is no real conflict between them, though there are many imaginary ones.

Again, I note the message of the modern minister of Jesus. Shall it be a message to the individual or shall it be social? Shall it be ethical, civic, practical, or merely evangelistic? I should say it should be all of these insofar as the message grows out of the central Gospel of salvation. But the permanent message is the message of salvation for the individual. God's power is manifest through the preaching of the Gospel to the individual soul. There are many variations upon this message, but the central theme is ever the same. The Gospel is the power of God unto salvation to everyone that believeth. When I was a boy I could play on the piano with one finger and pick out the tune "Home Sweet Home." And that was about the extent of my musical ability. There are evangelists who have one message only. It may be a very central one like the tune which I picked out with one finger on the instrument. And I have heard Paderewski play "Home Sweet Home" with variations with ten fingers on the entire keyboard of a piano. But there was never absent the one fundamental theme or tune of "Home Sweet Home." And this is a symbol of the preacher's place and message. It always embodies the passion for the lost. His message varies in many directions but the theme is ever the same.

Finally, I note that the indispensable condition of a successful ministry are sacrifice, prayer and work. No ministry without sacrifice can be very successful. The man who invented a new and simple religion to take the

place of Christianity went to Tallyrand and asked him if he could explain why his very simple religion proved to be such a failure. Tallyrand replied that he was unable to give the explanation, but that there was one thing he could do. He could tell him how to make a religion that would be successful. Delighted, the man said please tell me how, and Tallyrand replied, "be crucified and rise again from the dead the third day." And thus he touched upon the very heart and center of the power of Christianity. It is the power of the cross of Jesus. And its spirit entering into the message and character and life and mission of the minister of Christ becomes the dominating theme of all he preaches and brings great success into his ministry.

## New Students

The students in residence in the Seminary this session whose names were not in the catalogue last year are as follows:

### GRADUATE STUDENTS

John Apostol, Kunozentmiklós, Hungary, Reformed Gymnasium of Kunozentmiklós, 1920; Theological Seminary of Debreczen, 1925.

Fred Bronkema, Grand Rapids, Mich., A. B., Calvin College, 1925; Theological School of the Christian Reformed Church, 1925.

Edward Maurice Clark, Osaka Fu, Japan, A. B., Macalester College, 1915; B. D., San Francisco Seminary, 1918; Ph.D., University of Edinburgh, 1920.

Athel Dale Cotterman, Thornville, Ohio, A. B., Capital University, 1919; A. M., Ohio State University, 1920; Evangelical Lutheran Seminary, 1925.

Jesse Miller Dale, Tampico, Mexico, A. B., Erskine College, 1922; Pittsburgh Seminary, 1925.

Marshal Bertrand Dendy, Faunsdale, Ala., Columbia Seminary, 1924.

Michael Feher, Mehtelek, Hungary, Reformed Gymnasium, Debreczen, 1921; New Brunswick Seminary, 1925.

Richard J. Frens, Fremont, Mich., A. B., Calvin College, 1922; Theological School of the Christian Reformed Church, 1925.

Alexander Gray, Sherman, Texas, A. B., Austin College, 1913, A. M., 1914; B. D., Austin Presbyterian Seminary, 1917.

Eben-Haëzer Greyling, Andover, South Africa, A. B., Stellenbosch University, 1919; Stellenbosch Seminary, 1924.

Floyd Eugene Hamilton, Pyengyang, Korea, A. B., College of Wooster, 1916; B. D., Princeton Seminary, 1919.

Vernon Carney Hargroves, Churchland, Va., A. B., Princeton University, 1922; Southern Baptist Seminary, 1925.

Martin Armstrong Hopkins, Sutsien, Kanyu, China, A. B., Southwestern Presbyterian University, 1912; B. D., Union Seminary (Virginia), 1915.

Paul Melville Hosler, Canton, China, Alfred University.

Jacob R. Kamps, Zeeland, Mich., A. B., Hope College, 1922; Theological School of the Christian Reformed Church, 1925.

Kenji Kikuchi, Watari, Machi, Japan, Tohoku Gakuin, 1920, Tohoku Gakuin Seminary, 1923.

John Leonard Koert, Lyndon, Wash., A. B., Calvin College, 1921; Theological School of the Christian Reformed Church, 1923.

Elmer Elwood Leiphart, Eureka, Pa., A. B., Ursinus College, 1919; B. D., Central Seminary, 1922.

Henry Arthur Lynch, Green City, Mo., A. B., College of the Ozarks, 1918; Lane Seminary, 1920.

Samuel Clark McKee, Hengchow, Hunan, China, A. B., Occidental College, 1907; Auburn Seminary, 1910.

William Hugh McKee, Rochester, N. Y., A. B., University of Rochester, 1922; Rochester Seminary.

Alan Kenneth Magner, Pennington, N. J., A. B., Acadia University, 1913; Princeton Seminary, 1920.

George LaCledé Markle, New Castle, Pa., A. B., Cedarville College, 1925; Reformed Presbyterian Seminary, 1924.

Ladislav Muzsnai, Cluj-Kolozsvár, Roumania, Reformed Gymnasium of Muraș-Tirgul, 1916; Reformed Seminary of Cluj-Kolozsvár, 1920.



Toyobei Nakazawa, Shizuoka, Japan, Tokyo hingakusha, 1914.

Byron Christopher Nelson, Madison, Wis., B., University of Wisconsin, 1917; Luther eminary, 1922.

Gabriel Guenther Press, Trenton, N. J., Imhurst College, 1890, Eden Seminary, 1893.

Charles Herford Reed, South Amboy, N. A. B., Western Maryland College, 1923;

T. B., Westminster Seminary, 1925.

Chester Elijah Rettew, San Fernando, P. A. B., Lebanon Valley College, 1912; B.

., Bonebrake Seminary, 1915.

David Worth Roberts, Richmond, Va., A. Davidson College, 1921; B. D., Union Semary (Virginia), 1924.

John Renze Rozendal, Clifton, N. J., A. B., alvin College, 1922; Theological School of e Christian Reformed Church, 1925.

John Rubingh, Grand Rapids, Mich., A. B., alvin College, 1925; Theological School of e Christian Reformed Church, 1925.

Andrew George Solla, Bristol, Pa., A. B., incoln Jefferson University, 1925; Bloomfield eminary, 1923.

James Sprunt, Charleston, S. C., A. B., avidson College, 1922; B. D., Union Semary (Virginia), 1925.

Irby D. Terrell, Norfolk, Va., A. B., Pres-terian College of South Carolina, 1916, A. B., 1919; B. D., Columbia Seminary, 1919.

William Wallace Thompson, Havre de race, Md., Reformed Episcopal Seminary, 25.

Gerrit Timmer, Holland, Mich., A. B., Hope ollege, 1918; B. D., Western Seminary (Mich.), 1921.

Noriyoshi Toku, Tokyo, Japan, Kwanseiga-in College, 1915; Kwanseigakuin Seminary, 18.

George Clarence Westphal, Bethlehem, Pa., B., Moravian College, 1923; B. D., Mora-an Seminary, 1925.

Norman Clark Whittemore, Syenchun, Ko-a, A. B., Yale University, 1892; Union Semary (New York), 1895.

J. Christy Wilson, Tabriz, Persia, A. B., niversity of Kansas, 1914; A. M., Princeton niversity, 1919; Princeton Seminary, 1919.

Parks Watson Wilson, York, S. C., A. B., esbyterian College of South Carolina, 1920; D., Columbia Seminary, 1925.

Carroll Harvey Yerkes, Yih sien, Shantung, China, A. B., Lafayette College, 1901; A. M., Princeton University, 1903; Princeton Seminary, 1904.

Johannes Wilhelm Ylvisaker, St. Paul, Minn., A. B., Luther College, 1921; Luther Seminary, 1925.

Ha Young Youn, Syenchun, Korea, Union Seminary, Pyengyang, Korea, 1920.

Habib Yusufji, Bombay, India, A. B., Col-gate University, 1925; Th.B., Gordon College of Theology and Missions, 1923.

## SENIORS

James K. Akimo, Kahuku, H. I., A. B., Honolulu College, 1914.

Sam Ralph Brenner, Cincinnati, Ohio, A. B., Mission House College, 1923.

William Edward Hawkins, Jr., Robert Lee, Texas, A. B., Southern Methodist University, 1911.

Paul Harper McKee, Monongahela City, Pa., A. B., College of Wooster, 1921.

Albert Elias Tibbs, Great Falls, S. C., A. B., Furman University, 1922.

Bohumil Smetánka, Bukowina, Czecho-slovakia, Gymnasium of Chrudim, 1922.

Alvarico Daboda Viernes, Larena, Or. Negros, P. I., Davidson College.

## MIDDLERS

Klair Long Armstrong, Coatesville, Pa., A. B., Lafayette College, 1921.

Paul Main Fowler, Des Moines, Iowa, B. S., Iowa State College, 1924.

Austin Alfred Fulton, Londonderry, Ireland, A. B., Trinity College, Dublin, 1924.

Lester Glen Osborn, Riverside, Calif., A. B., University of California, 1923.

Jacob H. Peelen, Sioux Center, Iowa, A. B., Hope College, 1924.

Joseph Carter Swaim, South Brownsville, Pa., A. B., Washington and Jefferson College, 1925.

John Watters, Milford, Ireland, A. B., Trinity College, Dublin, 1925.

## JUNIORS

John Theodore Alam, Winnebago, Nebr., Hastings College.

Melvin Louis Best, Swissvale, Pa., A. B., Carson and Newman College, 1925.

Ulmer Smith Bird, Robert Lee, Texas, A. B., Simmons College, 1924.

Howard Carson Blake, Kansas City, Mo., A. B., Princeton University, 1924.

Loraine Boettner, Rock Port, Mo., B. S., Tarkio College, 1925.

William Oliver Brackett, Jr., Fort Worth, Texas, A. B., University of Missouri, 1924.

Gail Cospier Bradley, Parkville, Mo., A. B., Park College, 1925.

Wick Broomall, Jr., Birmingham, Ala., A. B., Maryville College, 1925.

George Hale Bucher, New Wilmington, Pa., A. B., Westminster College, 1925.

Douglas John Carvell, Philadelphia, Pa., A. B., Wheaton College, 1924.

Yun Kwan Cheigh, Syenchun, Korea, A. B., Huron College, 1925.

Gordon Russell Conning, Montclair, N. J., A. B., Johns Hopkins University, 1925.

John Everett Cox, Barnegat, N. J., A. B., Wheaton College, 1923.

William Keith Custis, Columbus, Ohio, A. B., College of Wooster, 1925.

Robert Clifton Dorn, Atlanta, Ga., Davidson College.

Rhea McCurdy Ewing, Princeton, N. J., A. B., Princeton University, 1924.

Walter James Feely, Oakmont, Pa., Lafayette College.

Alfred Grunsky Fisk, Ventura, Calif., A. B., Occidental College, 1925.

David Friedman, Washington, D. C., A. B., George Washington University, 1925.

George Gosselink, Pella, Iowa, A. B., Central College, 1922.

John Dysert Gregory, Morganton, N. C., A. B., Hamilton College, 1925.

Charles Granville Hamilton, Allentown, Pa., A. B., Berea College, 1925.

Alexander Minass Hanessian, Alexandria, Egypt, A. B., St. Paul's College, Tarsus, 1915.

John Mark Irwin, Geneva, Kansas, A. B., College of Emporia, 1923.

William James Jones, Buffalo, N. Y., A. B., Wheaton College, 1925.

Daniel Estabrook Kerr, Grundy Center, Iowa, A. B., Coe College, 1924.

Howard Anderson Kester, Beckley, W. Va., A. B., Lynchburg College, 1925.

Francis Kinsler, Haddonfield, N. J., A. B., Maryville College, 1925.

Rudolph Hartwig Larson, Ellendale, Minn. A. B., Augsburg College, 1924.

Lawson Schwartz Laverty, Harrisburg, Pa. A. B., Dickinson College, 1915; A. M., 1916.

Lefferts Augustine Loetscher, Princeton, I. J., A. B., Princeton University, 1925.

Jacob Avery Long, Carlisle, Pa., A. B., Dickinson College, 1925.

Mynerd Meekhof, Everett, Wash., A. B., University of Washington, 1925.

George Karl Neff, Sheffield, Ala., A. B., Maryville College, 1925.

Charles Francis Parsons, Interlaken, Mass. A. B., Hope College, 1925.

Erick Edwin Paulson, Minneapolis, Minn. A. B., Hamline University, 1924.

Wilbur Nye Pike, Silvertown, N. J., A. B., Asbury College, 1924.

Raymond Allen Powers, Washington, Pa. Washington and Jefferson College.

Edward Rudolph Rein, Jamestown, N. Y. University of Minnesota.

Harry Robert Roach, Pughtown, W. Va. A. B., College of Wooster, 1925.

Grafton Dulany Rogers, Baltimore, Md. A. B., Davidson College, 1925.

Clifford Rowe, Brooklyn, N. Y., New York University.

Ellwood Mearle Schofield, Brooklyn, N. Y. A. B., New York University, 1925.

Reuben John Schroer, St. Marys, Ohio, A. B., Mission House College, 1925.

Andrew Jackson Steelman, III, Ocean City, N. J., Litt.B., Rutgers University, 1925.

Robert Bowman Stewart, New York City, Columbia University.

Harvel Patterson Swisher, Christiana, Pa. B. S., Pennsylvania State College, 1913.

John Clarence Talbot, Wooster, Ohio, College of Wooster.

Oll Hoyt Tribble, Dawson Springs, Ky., A. B., College of Wooster, 1925.

Joseph Paul Trout, Lancaster, Pa., A. B., Lafayette College, 1925.

Ralph Norman Varhang, Chicago, Ill., A. B., Wheaton College, 1925.

Johannes Geerhardus Vos, Princeton, N. J. A. B., Princeton University, 1925.

Hugh Latimer Willson, Haddonfield, N. J. A. B., Haverford College, 1925.

Charles Scoville Wishard, Indianapolis, Ind., A. B., Williams College, 1925.

Tchi Young Yun, Seoul, Korea, LL.B., Waseda University, 1923.

## PARTIAL STUDENTS

Elizabeth Hermina Greyling, Andover, South Africa, A. B., Stellenbosch University, 1920.

Carl Heath Kopf, Buffalo, N. Y., B. S., Princeton University, 1925.

Henry Wiens Lohrenz, Hillsboro, Kans., A. B., McPherson College, 1908; A. M., University of Kansas, 1911.

Anne Elizabeth Wilson, Princeton, N. J., A. B., Swarthmore College, 1916.

Fellows .....	4
Graduate Students .....	57
Seniors .....	53
Middlers .....	65
Juniors .....	55
Partials .....	4

---

238

### Seminary Enrollment in Recent Years

The question has been asked whether the catalogue enrollment of this year, two hundred and thirty-seven, is the largest in the history of the institution. The answer is "no." The year 1895 marks the high water mark in Seminary enrollment, when two hundred and sixty-four students were catalogued. It is a very notable fact that about this year or the year following was also the high water mark in enrollment in seminaries throughout Europe and America, there having been a steady rise to this point through a series of some fifteen years. Then followed a steady decline of the number of students in Seminaries throughout Europe and America until a low point was reached in the curve at about 1908 or 1909. The reason for this universal decline has never been fully determined. Dr. John R. Mott wrote a book

at about that time on the subject of the Decline of the number of Candidates for the Ministry, in which he elaborated a dozen or more reasons in explanation of it. Princeton fell to the number of one hundred and fifty-one students in 1910. The movement upward began at that time and proceeded with fair uniformity until the World War. Princeton Seminary enrolled one hundred and eighty-eight students in 1917; one hundred and fifty-six in 1918; one hundred and fourteen in 1919; with the close of the war there was a recovery again and the upward curve has proceeded with some gain year by year until the present enrollment of two hundred and thirty-seven.

However, this increase is characteristic of Princeton rather than of seminaries of the Presbyterian Church as a whole; the total number of students enrolled in the seminaries reporting to the General Assembly has been practically stationary for some five years.

The alumni of the Seminary should not feel undue complacency in regard to the increased attendance at the Seminary. For one thing, the attendance this year has increased over last year in large part because of the unusual number of graduate students, fifty-seven. The Junior Class numbers fifty-five this year as over against seventy-one last year.

The product of the Seminaries is not meeting the demand of the Church for ministers. With the increase of the number of churches of a thousand members or over, and the increase of variety of church work carried on by the churches and the number of ministers needed for expanding missionary work, there is a call for a larger num-



ber of ministers than heretofore. According to the statistics of the Presbyterian Church, U. S. A., the number of ordinations is barely keeping pace with the number of deaths in the ministry, and almost as many men are being added to its ministry through the reception from other denominations as through ordination. The experts of the Board of Christian Education state that unless there is a decided change in the number of men in the seminaries there will be a dearth of ministers in the course of a few years which will cause serious embarrassment to the churches.

The best recruiters for the ministry are the pastors. If they will keep a careful watch for youth who give promise in piety and talent of being useful ministers, and will present the claims of the ministry to them, there is reason to hope that this dearth will be avoided. No one is in so good a position as the pastors to render this service to the Church.

### **Missionaries in Residence**

The Seminary has the pleasure of welcoming again a company of twelve missionaries who occupy all the apartments in the Calvin Payne Hall. It is a place of abundant life, as in addition to their parents, thirty children of varying age are residents of the house. The building and its furniture are being maintained in the best of repair and additions made to its equipment from time to time. Last spring there was installed a complete electrical laundry in the basement for the use of the missionary families, and a friend donated a number of tricycles and

coasters for the use of the children. The First Presbyterian Church has established a nursery during the time of the Sunday morning service in which missionaries and married students, as well as others, may leave their children while they attend church. The churches of the town are giving hearty welcome to the missionary ladies and the wives of married students in the social life and missionary activities of the churches.

The following are in residence this session: Dr. and Mrs. E. M. Clark, from Japan; Dr. and Mrs. S. Cochran, from China, (after Christmas); Dr. and Mrs. W. C. Erdman, from Korea, (until Christmas); Mr. and Mrs. R. R. Gailley, from China; Mr. and Mrs. F. E. Hamilton, from Korea; Mr. and Mrs. M. A. Hopkins, from China; Mr. and Mrs. P. Hosler, from China; Dr. and Mrs. E. D. Lucas, from India; Mr. and Mrs. S. C. McKee, from China; Mr. and Mrs. C. E. Rettew, from the Philippines; Mr. and Mrs. N. C. Whittemore, from Korea; Mr. and Mrs. J. C. Wilson, from Persia; Mr. and Mrs. C. H. Yerkes, from China. The Rev. C. L. Crane, of Africa, is in residence in the dormitory for a part of the year.

### **The Rev. J. C. R. Ewing** D. D., LL. D., Litt. D., K. C. I. E.

During the last three years the late Dr. Ewing greatly endeared himself to the Seminary circle. On the evening of October the 13th a memorial service was held in the chapel at which President Stevenson presided and Dr. Robert E. Speer, long-time friend and associate of Dr. Ewing in mission work, paid tribute to him.

The Faculty in making report to the Board of Directors at its Fall meeting recorded the following minute:

"The Rev. J. C. R. Ewing, D. D., LL.D., Lecturer on Missions in the Seminary for the last three years, died on August 20th. The Faculty express its deep appreciation of the service rendered to the Seminary by Dr. Ewing. He taught the Middle course in "Principles and Methods of Modern Missions" and the elective course on "Missionary Message" throughout the year, and under his supervision and instruction a number of students took thesis courses in special missionary subjects. His value to the Seminary, however, cannot be measured by his number of class-room hours. His personality, experience and wide knowledge of missions made him a helpful, broadening and uplifting influence to the Seminary community.

The following minute prepared by the Rev. Paul Martin for the Presbytery of New Brunswick, adopted at its Fall meeting, gives a summary of Dr. Ewing's career and a brief appreciation of him:

James Caruthers Rhea Ewing, on both his father's and his mother's side came of Scotch-Irish Presbyterian ancestors, who were early settlers in Western Pennsylvania. He was the son of James Henry Ewing (farmer) and Eleanor Rhea (Ewing), being one of a family of twelve children, and the eldest among seven boys. He was born in Rural Valley, Armstrong County, Pa., June 23, 1854. He made a public profession of his faith in Christ in the Saltsburg Presbyterian Church when twelve years of age.

His earlier education was in the Academy at Saltsburg. When fifteen years old he began to teach school and, with what instructors he could find while so engaged, prepared for college. He was graduated by Washington and Jefferson College with the A. B. degree in 1876, and three years later, on completion of his theological studies, he was given the M. A. degree by the same institution. His decision to enter the ministry was made early in his college course, and his theological

studies were taken in Western Theological Seminary as a member of the class of 1879. While in the Seminary, under the influence of Professor S. H. Kellogg, he decided to be a missionary in India. The Presbytery of Kittanning ordained him on the 4th of September, 1879; and after his marriage to Miss Jane Hindman Sherrard, of Washington, Pa., they sailed for and reached India before the close of the same year. From 1879 to 1884 his station was Fatehgarh, and school work his special occupation. From 1884 to 1888 he served as professor in the Theological Seminary at Saharanpur, and in the latter year was appointed President of Forman Christian College at Lahore, India, and continued in this position for thirty years. During his Presidency the college made notable progress in equipment, educational standards, efficiency, in the number of its students and in its impact upon the life of Northern India. In 1918 he resigned the Presidency to become Secretary of the Indian Council of the Missions of the Presbyterian Church, U. S. A., in all India, giving his time to superintendence of these missions.

Dr. Ewing from the beginning of his career set himself to the mastery of Hindustani and came to speak and write it with unusual fluency and accuracy and power. His influence in India did not rest upon position. By the force of his endowments of body and of mind and of personality and his executive ability, and the development of these through Christian culture and service, he became an outstanding leader. The Indian student and civilian community, both Christian and non-Christian, learned to trust him, to seek his counsel and to love and honor him, and the government of India recognized his ability and worth as a counsellor in the affairs of India. In 1907 the government made him Dean of the Faculty of Arts and Science of the University of the Punjab, which is the government's examining University at the head of the educational system of the Province, with which twenty-one teaching colleges are allied; and in 1910 he was advanced to the position of the Vice-Chancellorship of the University, that is, the real head—the British Governor being the titular Chancellor.

In 1907, in recognition of his labors in behalf of education, King Edward, VII, Emperor of the British Empire, conferred upon Dr.

Ewing the decoration of the Kaiser-i-hind Gold Medal; in 1915 King George, V, made him a Companion of the British Empire, and in 1923, after the conclusion of his active service in India, created him a Knight Commander of the Indian Empire, which gave him the title of Sir James Ewing, he being one of the very few non-British subjects, and the only missionary, who has been thus honored. Washington and Jefferson College conferred upon him the degree of D. D. in 1887 and of LL.D. in 1908; the University of the Punjab added the degree of Doctor of Literature in 1917.

At the end of his forty-three years of service, and before leaving India, Dr. Ewing suffered a stroke of paralysis and heart trouble developed that gave apprehension that his days of active service were over. He and Mrs. Ewing returned to America and took up their residence in Princeton. He chose to be useful still at whatever risk of health it might bring him.

He had previously served Princeton Theological Seminary by giving the Course of Students Mission Lectures in the year 1917-18. During his three years of residence in Princeton he again rendered the Seminary rare service as Lecturer on Missions with a generous schedule of hours throughout the year, and was a valuable counsellor of students who came to him freely for advice, especially in reference to a possible missionary career.

On dismission from the Presbytery of Lahore, India, he became, October 14, 1922, a member of the Presbytery of New Brunswick. The General Assembly elected him a member of the Board of Foreign Missions in 1923; in 1924 the Board chose him as its President. He gave himself assiduously to the duties of his office in New York, and spoke widely over the country in support and advocacy of missions. Perhaps due to the joy in service, his health steadily improved. On the evening of August 20th, 1925, in his own home, while he and Mrs. Ewing were reading together, the Lord called him, and answering "I know that my Redeemer liveth," he entered into his reward, a beautiful ending of a splendid life of Christian service. His body was laid to rest in the cemetery at Saltsburg, Pa. In addition to Mrs. Ewing, one sister and five brothers (one of whom is the Rev. Joseph L.

Ewing, D. D., Superintendent of Missions of the Synod of New Jersey), two sons, Sherard and Rhea McCurdy Ewing, and three daughters, Mrs. Vernon Jackson of Arkansas, Mrs. Robert H. H. Goheen and Mrs. Edmund D. Lucas of India, both missionaries, survive him. The Rev. Arthur H. Ewing, D. D., another brother, deceased, was also a missionary in India and the President of the Ewing Christian College, Allahabad, so named in honor of him.

This minute for filing in the records of Presbytery does not give space for any proper appreciation of Dr. Ewing. What he was and did may be briefly ascribed to his native ability, his steadfastness of purpose and determination to mastery; to his gift for work and persistence in it as whatever physical cost; to his humanness and interest in people of all kinds, to his approachableness and hospitality and gift for putting others at ease in intercourse with him and bringing out the best in him; to his geniality and gift for kindly repartee; to his talent for friendship; to his humility in the face of honors from his fellow-men, and in the sense of being far from having attained to the likeness of Christ; to his patience and charity; to his deep and well-founded faith in Christ as his present Lord and Master, and the only Saviour of men and the world; to his wide knowledge and deep interest and devotion to the Kingdom of God in all its reach and aspects. It was such qualities as these that made him a man efficient, happy, beloved and honored of men and God.

### Princeton at the Cardiff Council

At the Twelfth Council of the Alliance of the Reformed Churches Holding the Presbyterian System at Cardiff, Wales, June 22nd to July 2nd, 1925, Princeton Seminary had a large representation among the delegates and in the proceedings of the Council. Among the delegates from the Presbyterian Church, U. S. A., were the following who had been students at Princeton Seminary: Rev. Alexander Alison, D. D.,



Rev. Sylvester W. Beach, D. D., Rev. J. W. Claudy, Rev. A. B. Collins, D. D., Rev. Burleigh Cruikshank, Rev. W. F. Dickens-Lewis, D. D., Rev. H. W. Haring, Rev. W. Blake Hindman, Rev. Hugh L. Hodge, D. D., Rev. Mathew J. Hyndman, D. D., Rev. F. D. Jenkins, Rev. O. M. Jones, D. D., Rev. William Barnes Lower, D. D., Rev. Clarence E. Macartney, D. D., Rev. Chalmers Martin, D. D., Rev. Paul Martin, Rev. Henry B. Master, D. D., Rev. Richard Montgomery, Rev. Robert Hugh Morris, D. D., Rev. T. Maxwell Morrison, Rev. Wallace Radcliffe, D. D., LL. D., Rev. John T. Reeve, D. D., Rev. H. T. Reinecke, Rev. George M. Rourke, Rev. Frank H. Stevenson, D. D., Rev. Edward T. Swigget, D. D., Rev. R. D. Wilson, D. D., Rev. George C. Yeisley, D. D., Rev. Andrew C. Zenos, D. D. Also the Rev. William Brown represented the United Presbyterian Church of North America and Rev. Thomas Rowan and Rev. J. C. Grier represented the Church in Ireland. In the program of the Council, the Rev. E. D. Warfield, D. D., a Director of the Seminary, read a paper on "The Development of Church of America since 1875, Rev. Henry B. Master, D. D., the American Secretary of the Alliance, on "The Future Work of the Alliance"; Professor Andrew C. Zenos, D. D., on "Ideal of Christian Education"; Rev. Clarence E. Macartney, D. D., on "The Authority of Scripture"; Rev. S. W. Beach, D. D., on "The International Situation, Its Challenge to the Church"; and Rev. R. H. Morris, D. D., on "The New Social Outlook." The meetings were characterized by good fellowship and increased acquaintance among the delegates of the various

churches, were illuminating in revealing the theological position of the various sections of the Reformed Church, and were especially useful in giving a hearing to the Reformed Churches on the Continent of Europe in their time of post-war stress, and in awakening the helpful sympathy of the churches of Great Britain and America for them.

### Provision for the Health of Students

Princeton University has recently completed a new Infirmary at a cost of between two hundred and three hundred thousand dollars, which besides being a building of architectural beauty is the last word in hospital construction and equipment. In order to secure for the students of the Seminary participation in the benefits of this Infirmary, as they have had in its predecessor, Mr. E. Francis Hyde, a Trustee of the Seminary, who for many years gave his services as its Treasurer, contributed twenty-five thousand dollars to the erection of the Infirmary, giving it in the name and for the benefit of the Seminary. By means of this gift and of a payment each year by the Seminary toward maintenance, students of the Seminary have the same rights in the Infirmary as University students.

A further contribution to the health of the Seminary is made by Dr. W. G. Schauffler, who is contributing his services in making a thorough physical examination of all of the students of the Seminary each year and in addition advising them in regard to health matters. On the least indication of illness, the students go or are sent to the

Infirmity for such treatment as they may need to prevent illness or to bring about recovery from it. Under this regime many Seminary students who have come from places where medical examination and treatment by specialists is not available have revealed to them defects of eye-sight, throat, and incipient disorders of various kinds, and are directed to specialists who treat them at terms within their reach, and thus enter the ministry freed from these defects and with increased physical vigor that makes for their greater efficiency and usefulness in after years.

The Seminary is deeply grateful to those who have made possible such provision for health.

### Distribution of Seminary Alumni

Through the gift of a friend of the Seminary a large map of the world has been placed on the wall of the parlor of Alexander Hall for the purpose of indicating the distribution of the Alumni of Princeton Seminary throughout the world. By means of pins with numbered heads and an accompanying index chart, the number of alumni in each of the United States and of the countries of the world is indicated. It appears that there are former students of the Seminary in each of the forty-eight states of the Union and in every quarter of the world. The data is taken from the card catalogue maintained in the office of the Seminary with the most recent addresses obtainable. The index chart gives the following figures:

#### UNITED STATES

Alabama .....	13
Arizona .....	3
Arkansas .....	12

California .....	97
Colorado .....	24
Connecticut .....	22
Delaware .....	16
Florida .....	24
Georgia .....	15
Idaho .....	11
Illinois .....	105
Indiana .....	54
Iowa .....	65
Kansas .....	36
Kentucky .....	36
Louisiana .....	5
Maine .....	1
Maryland .....	61
Massachusetts .....	38
Michigan .....	71
Minnesota .....	39
Mississippi .....	8
Missouri .....	38
Montana .....	10
Nebraska .....	27
Nevada .....	1
New Hampshire .....	4
New Jersey .....	293
New Mexico .....	4
New York .....	294
North Carolina .....	39
North Dakota .....	8
Ohio .....	140
Oklahoma .....	21
Oregon .....	27
Pennsylvania .....	512
Rhode Island .....	7
South Carolina .....	47
South Dakota .....	17
Tennessee .....	31
Texas .....	33
Utah .....	6
Vermont .....	3
Virginia .....	42
Washington .....	29
Washington, D. C. ....	29
West Virginia .....	21
Wisconsin .....	23
Wyoming .....	5
<hr/>	
	2467

Alaska .....	1
Porto Rico .....	5
Cuba .....	4
Panama (Canal Zone)....	1
Hawaiian Islands .....	3
Philippine Islands .....	12

## CANADA

Alberta .....	10
British Columbia .....	4
Manitoba .....	9
New Brunswick .....	4
Newfoundland .....	2
Ontario .....	36
Prince Edward Island .....	2
Quebec .....	6
Saskatchewan .....	9
Nova Scotia .....	18
-----	
	100

Bermuda .....	2
Jamaica .....	1
Trinidad .....	1

## MEXICO

Mexico City .....	2
Vera Cruz .....	2
Yucatan .....	1
-----	
	5

Central America (Guatemala).....	2
----------------------------------	---

## SOUTH AMERICA

Brazil .....	7
Venezuela .....	1
Chile .....	5
Argentina .....	1
Columbia .....	2
Peru .....	1
-----	
	17

## BRITISH ISLES

England .....	9
Ireland .....	58
Scotland .....	12
Wales .....	1
-----	
	80

## EUROPE

France .....	3
Germany .....	2
Netherlands .....	2
Norway .....	1
Sweden .....	1
Hungary .....	5
Bulgaria .....	1
Czechoslovakia .....	2
Italy .....	1
Albania .....	1
-----	

## ASIA

Turkey .....	4
Syria .....	5
Mesopotamia .....	4
Persia .....	10
Arabia .....	2

## INDIA

Ceylon .....	1
Bombay .....	14
Madras .....	2
Punjab .....	17
United Provinces .....	13
-----	
	47

Siam .....	7
------------	---

## CHINA

Anhwei .....	2
Che-Kiang .....	3
Chili .....	10
Fukien .....	4
Hainan .....	5
Honan .....	1
Hunan .....	3
Hupeh .....	1
Kiang-Su .....	19
Kwang-Tung .....	6
Manchuria .....	6
Shansi .....	2
Shantung .....	17
Yunan .....	1
-----	
	80

Korea .....	29
Japan .....	51
Australia .....	2
New Zealand .....	9

## AFRICA

Egypt .....	10
Anglo-Egyptian Sudan .....	2
British Nyasaland .....	1
West Africa (Cameroun) .....	5
South Africa .....	25
-----	
	43

## RECAPITULATION

North America .....	2580
South America .....	26
Europe .....	99
Asia .....	252
Australia .....	11
Africa .....	43
-----	

The former students of the Seminary will greatly assist the Seminary office in keeping up to date such statistics and the Bulletin mailing list by promptly sending notice of change of address.

### Dr. Erdman's Commentary on Romans

The Westminster Press of Philadelphia has just issued a new volume by Dr. Erdman. It is an exposition similar in form and style to those which have already been prepared on the Gospels, the Acts, the General Epistles, and the Pastoral Epistles of Paul.

### The Library

During the summer the work of moving books from both buildings into the new annex to the brick building was completed. Some ten thousand volumes were moved from the Reference Library and about fifteen thousand from the brick building, and all the books in both buildings were redistributed, leaving spaces for growth for some years.

The Library has received the following books for the Alumni Alcove since the issue of the May Bulletin:

From the Rev. E. M. Wherry, D. D., '67, *Men and Modern Missionary Enterprise*, containing a chapter by Dr. Wherry on India's Immediate Needs; from the Rev. Richard A. Greene, '82, *Songs of the Royal Way*, Boston, 1925; from the Rev. N. Tamura, '85, *Christianity of Child Center* (in Japanese); from the Rev. William T. Hanzsche, '16, *The great Themes of Jesus*, N. Y., 1925; from the Rev. Prof. George L. Raymond, L. H. D., '65, *An Art Philosopher's Cabinet*, N. Y., 1915, *The Essentials of Aesthetics*, N. Y., 1909, *A Poet's Cabinet*, N. Y. [n. d.], *The Aztec God and*

*other Dramas*, N. Y., 1916, *A Life in Song*, N. Y., 1908, *Dante and collected Verse*, N. Y., 1909, *Ballads and other Poems*, N. Y., 1916, *Poetry as a Representative Art*, N. Y., 1909, and *Ethics and Natural Law*, N. Y., 1920.

The following pamphlets for the Alumni Alcove have been received: From the Rev. William P. White, '70, *A Study in Ancestry*, from the Rev. Prof. Hastings Eells, Ph.D., '19, *Sacramental Negotiations at the Diet of Augsburg, 1530*, from the Rev. James Cannon, III, '18, *Japanese Indigenous Christianity*, reprint from the *South Atlantic Quarterly*, July, 1925, from the Rev. Clarence Bouma, Th.D., a graduate student, 1917-1918, *A Theological Bibliography*, from the Rev. William N. Wysham, '16, *Counsel to new Missionaries*, and from the Rev. Prof. Finley D. Jenkins, '19, the following reprints from the *Princeton Theological Review*: *Is Harnack's History of Dogma a History of Harnack's Dogma?* *The Incarnate Life of Our Lord from the Point of View of His Moral Character*, *The Problem of Mental Evolution*, and *Modern Philosophical Views of Space in Relation to Omnipresence*, also the following musical compositions: *Alma Mater* and *Vesper Hymn for Male Voices* and *Christian Ministry*.

### Necrology

Since the list was closed for the last Necrological Report notice of the death of the following alumni has been received:

The Rev. Alfred P. Botsford, D. D., L. H. D., '52, died Sept. 4, 1925, in Woodbury, N. J.

The Rev. John H. Carpenter, Ph.D., D. D., '61, died Oct. 1, 1925, in Lincoln, Neb.

The Rev. Robert J. O. Moore, '67, died July 4, 1924, in Macosquin, Coleraine, Ireland.

The Rev. Leighton W. Eckard, D. D., '69, died Nov. 15, 1925, in Princeton, N. J.

The Rev. Horace C. Stanton, D. D., S. T. D., '73, died Nov. 16, 1925, in Philadelphia, Pa.

The Rev. Alexander Henry, D. D., '74, died July 15, 1925, in Philadelphia, Pa.

The Rev. Josiah McClain, '74, died Oct. 25, at Salt Lake City, Utah.



The Rev. Charles Scudder Barrett, D. D., '76, died May 24, 1925, in Atlantic City, N. J.

The Rev. Russell Cecil, D. D., '78, died June 15, 1925, in Richmond, Va.

The Rev. Robert Hunter, D. D., a graduate student, 1882-1883, died July 11, 1925, in Ocean City, N. J.

The Rev. David M. Marshman, '84, died Aug. 13, 1925, in San José, Calif.

The Rev. Charles E. Fisk, Ph.D., '88, died Sept. 25, 1925, in Louisiana, Mo.

The Rev. Frank L. Fraser, '90, died April 30, 1925, in Kennewick, Wash.

The Rev. Louis A. Lindemuth, '93, died March 15, 1925, in New Rochelle, N. Y.

The Rev. Hugh S. McMullan, '95, died Jan. 12, 1925, in Wexford, Ireland.

The Rev. Samuel Currie, '96, died Aug. 2, 1924, in Clones, Ireland.

The Rev. Walter H. Semple, '96, died Aug. 14, 1925, in Orange, N. J.

The Rev. Lynford L. Moore, M. D., '06, died Aug. 11, 1925, in Montreat, N. C.

The Rev. William P. Neilson, D. D., a graduate student, 1909-1910, died May 22, 1925, in Memphis, Tenn.

## Alumni Notes

Oldest living graduate. By the death of the Rev. Alfred P. Botsford, D. D., of the class of 1852, the Rev. Ezra F. Mundy, of the class of 1855, becomes the oldest living graduate. Mr. Mundy is now in his 93rd year.

1873

The Rev. Norman W. Cary was honorably retired by the Presbytery of Detroit, April 21, 1925.

1874

The Rev. Joseph T. Kelly, D. D., has been released from the Fourth Church of Washington, D. C., after a pastorate of more than fifty-one years.

The Rev. Albert B. Marshall, D. D., has resigned the church of Clarinda, Iowa.

1876

The Rev. G. Colborne Heine has received the honorary degree of LL.D. from the University of New Brunswick, Canada, his alma mater.

1877

The Rev. Milton L. Cook has resigned the Lime Hill Church, Wyalusing, Pa., after a pastorate of forty years. He succeeded his father, Rev. Darwin Cook, '45, who was pastor of the same church thirty years.

The Rev. Edward L. Warren, D. D., has suffered the loss of his wife, who died May 22, 1925.

1878

The Rev. John Barbour, D. D., has resigned the church of Maysville, Ky.

1881

The Rev. John A. Ainslie's address is 1016 East 53rd Place, Maywood, Calif.

The Rev. John L. George has changed his address from New Glasgow, N. S., Canada, to Lunenburg, Nova Scotia.

1882

The Rev. William K. Foster has resigned the church at Montrose, Pa., owing to the severity of the winters there.

The Rev. Charles Lee, D. D., was elected moderator of the Synod of Pennsylvania at its meeting in October.

1883

The Rev. Evan R. Evans has resigned the church at Conklin, N. Y.

The Rev. Robert H. Myers has resigned the church at La Moure, North Dakota.

1884

The Rev. C. A. R. Janvier, D. D., has had conferred upon him by King George the Gold Kisar-i-Hind Medal for distinguished service. Dr. Janvier is President of Ewing Christian College, Allahabad, India.

The Rev. William Miller has resigned the church at Fort Des Moines, Iowa.

1885

The Rev. George F. Greene, D. D., a director of the Seminary, has resigned the First Church at Cranford, N. J., of which he has been pastor forty years.

1886

The Rev. E. Morris Ferguson, D. D., has changed his address from Newtonville, Mass., to Box 153, Swarthmore, Pa. He will con-

tinue his work of writing and speaking on religious education.

The Rev. George N. Makely has changed his address from Camden, N. J., to 239 Park Ave., Chambersburg, Pa.

The Rev. T. Ross Paden, D. D., has resigned the church of Mankato, Minn., to accept a call to the Bryn Mawr Church of Minneapolis, Minn.

## 1892

The Rev. Hamilton A. Hymes, D. D., has resigned the Grace Memorial Church of Evansville, Ind.

## 1894

The Rev. Reynolds G. Carnahan has changed his address from Richards, Mo., to Checotah, Okla.

The Rev. Harle W. Hathaway has been called by the Church Extension Committee of the Presbytery of Philadelphia North to be superintendent of Church Extension in that Presbytery. He began his new work October 1st.

## 1895

The Rev. John W. Innes has changed his address from Minneapolis, Minn., to 962 Downer Ave., Wilwaukee, Wis.

## 1895-1896

The Rev. William M. Jennings, D. D., a graduate student, 1895-96, has resigned the church at Mt. Gilead, Ohio.

## 1897

The Rev. William T. McKinney has been released from the Hopewell church of the Presbytery of Wooster to accept a call to the Sharonville and West Chester churches of the Presbytery of Cincinnati.

## 1898

The Rev. Charles L. Candee, D. D., has resigned the Westminster Church of Wilmington, Del.

The Rev. Norman B. Harrison received the honorary degree of D. D. from Westminster College, Missouri, at its last commencement.

The Rev. Henry B. Hostetter has resigned the Third Church of Fort Wayne, Ind.

The Rev. Hugh B. McCrone has resigned the First Church of Fort Collins, Colo., to

accept a call to the Chambers Memorial Church of Rutledge, Pa. He was installed Nov. 19, 1925.

## 1899

The Rev. Harry W. Bloch has been appointed by President Coolidge a chaplain in the U. S. Army Reserve Corps, with the rank of Major.

The Rev. Edwin H. Bronson has resigned the first Church of Oxford, N. J., and accepted a call to the church at Andover, N. J., where he is now settled.

The Rev. Elmer E. Hench has resigned the church at Ubly, Mich.

The Rev. Charles H. Miller has resigned the Highland Park Church of Denver, Colo.

## 1900

The Rev. John E. Carver was tendered a reception by the First Church of Ogden, Utah, in honor of the twenty-fifth anniversary of his pastorate, his only charge since leaving the Seminary. Congratulations were voiced by representatives of the Church of the Latter Day Saints, of the Masons, Elks, Roman Catholics and others.

The Rev. Benjamin Thomas was installed pastor of the church of Seville, Ohio, April 30, 1925.

## 1901

The Rev. William B. Johnson received the honorary degree of D. D. from Tabor College, Iowa, at its commencement in June. Dr. Johnson has been pastor of the historic Church of Christ (Congregational) at Norfolk, Conn., since 1919.

The Rev. James R. Swain and his congregation celebrated the 60th anniversary of the Woodland Church, Philadelphia, and the 20th of his pastorate, June 7 to 14, 1925.

## 1902

The Rev. Walter W. Edge, D. D., was installed pastor of the First Church of Lancaster, Pa., June 24, 1925.

The Rev. Walter C. Erdman received the honorary degree of D. D. from Huron College at its commencement in June.

The Rev. Howard C. Irvine has been installed pastor of the church at Birmingham, Iowa.



The Rev. Henry B. Searight was elected moderator of the Synod of North Carolina (South) at its fall meeting.

## 1903

The Rev. John R. Landsborough has resigned the Westminster Church of Anacortas, Wash., to accept a call to Emmanuel Church, Oakland, Calif.

## 1904

The Rev. William E. Brooks, D. D., was elected moderator of the Presbytery of Grafton at its fall meeting.

The Rev. Wallace S. Marple of Yukon Presbytery, Alaska, used a Sabbatical year of furlough in securing the M. A. degree in Religious Education at Columbia University.

The Rev. Edwin C. Nesbit has resigned the Northminster Church of Springfield, O., that he might accept a call to the Lafayette Park Church of St. Louis, Mo.

## 1905

The Rev. William M. Hutchison has resigned the Sutter Memorial Church of St. Louis, Mo.

## 1906

The Rev. Charles E. Bovard, D. D., has changed his address from Waukesha, Wis., to P. O. Box 205, Rockledge, Fla.

## 1907

The Rev. Howard A. Clark was installed pastor of the church of Deerfield, N. J., Oct. 8, 1925.

The Rev. Theron Lee was released from the pastorate of the church in Lambertville, N. J., June 5, 1925, that he might accept a call to the Central Church of Zanesville, O. He was installed at Zanesville, July 14, 1925.

The Rev. Charles C. McNeill has been secured to supply the chair of Church History at Columbia Seminary, Columbia, S. C.

Mr. Wade H. Thompson and Miss Jessie Leigh Duckworth were married Aug. 31, 1925, in Anderson, S. C.

## 1908

The Rev. Andrew W. Blackwood, D. D., has resigned the Indianola Church of Columbus, O., that he might accept a call to the chair

of English Bible in the Kentucky Theological Seminary of Louisville, Ky.

The Rev. Thomas G. Nethery has resigned as associate pastor of the First Church of Wausau, Wis., to accept a call to the Sutter Avenue Church, St. Louis, Mo.

The Rev. John M. White has resigned the Olivet Church of Moores, Pa.

## 1909

The Rev. Robert A. Cameron was elected moderator of the Presbytery of Olympia at its fall meeting.

The Rev. Benjamin F. Farber, D. D., and his congregation of the Sixth Church of Pittsburgh celebrated the 75th anniversary of the church's organization on Oct. 25 and 26.

The Rev. Harold G. Gaunt has resigned the First Church of Moundsville, W. Va., to accept the pastorate of the Olivet Presbyterian Church, Atlantic City, N. J.

## 1910

The Rev. Horace K. Wright has moved to Ahmednagar, Bombay Presidency, India, where he is principal of an institution for training teachers for Christian primary schools.

## 1911

The Rev. Bernard Braskamp and Miss Anna Cornelia Bull were married Sept. 1, 1925, in New York City.

The Rev. George P. Horst, D. D., has changed his address to 1068 Cascade St., St. Louis, Mo., having been made the distinct representative of the Board of Christian Education for the South and Southwest.

## 1912

The Rev. Earl W. Benbow resigned the church at Grundy Center, Iowa, and has become Pastor of the Third Presbyterian Church of Sioux City, Iowa.

The Rev. John H. Gross has become treasurer of the Board of Ministerial Relief and Sustentation, Witherspoon Building, Philadelphia.

## 1912-1913

The Rev. Benjamin F. Jacobs, a graduate student, 1912-13, has resigned the church at Kings, Ill.

## 1913

The Rev. Allen Duncan has changed his address from Aurora, Mo., to 526 W. Rollins Street, Moberly, Mo.

The Rev. John Ver Straate has resigned the church at Cedar Grove, Wis., that he might accept a call to the church at Sault Ste. Marie, Mich.

## 1913-1914

The Rev. Steven Pápay, a graduate student, 1913-14, has moved from Mohacs, Hungary, to Bölcske, Hungary, where he is pastor of a church.

## 1914-1915

The Rev. John A. Sellers, a graduate student, 1914-15, has resigned the church at Garwood, N. J.

## 1915

The Rev. Robert W. Baskerville has changed his address from Deerfield, N. J., to Swift Apartment, Astoria, Ore., and is serving as Professor of English and Literature in Albany College, Oregon.

The Rev. S. F. Franklin is serving as professor of Philosophy in the Kentucky College for Woman, Danville, Ky.

The Rev. Jacob V. Koontz has resigned the church at Mannington, W. Va., that he might accept a call to the church at Pikeville, Ky.

## 1916

The Rev. August A. Casper has resigned the church at Jeffersonville, N. Y.

The Rev. Paul F. Landis began his work as Director of Boys' Work with the Board of Christian Education on Aug. 1, 1925. His address is Witherspoon Building, Philadelphia, Pa.

## 1917

The Rev. Robert S. Axtell has resigned the church in Aurora, N. Y.

The Rev. Ernest E. Eells, having resigned from the Chambers Memorial Church, Rutledge, Pa., has accepted a call to the church at Orchard Park, N. Y.

## 1918

The Rev. Leonard V. Buschman has re-

signed the church at Woodbridge, N. J., to accept a call to the Tyler Place Church, St. Louis, Mo.

## 1919

The Rev. Hunter B. Blakely has resigned the pastorate of the Associate Reformed Presbyterian Church of Louisville, Ky., to accept that of the United Presbyterian Church of Harrodsburg, Ky. His address is 1010 Beaumont Ave., Harrodsburg.

The Rev. Robert A. Brotemarkle has resigned the church of Mount Holly, N. J.,

The Rev. Hastings Eells, Ph.D., has accepted a call as assistant professor of History in the Ohio Wesleyan University at Delaware, O., and began his work there in September.

The Rev. Ward W. Long has resigned the First Church of Salem, Ore.

The Rev. Roy W. Wenzlick has changed his address from St. Louis to 460 W. Jackson Road, Webster Groves, Mo.

## 1920

The Rev. P. A. G. Machemer has been installed pastor of the church at Paoli, Pa.

The Rev. Marion U. Conditt and Miss Helen Ameta Clough were married Sept. 23, 1925, in San Diego, Calif.

## 1919-20

The Rev. Keigaku Kakuda, a graduate student 1919-20, is serving as professor of Bible in the North Japan College, Sendai, Japan.

The Rev. C. Pardee Erdman has suffered the loss of his wife, who died in Honolulu, Nov. 9, 1925.

## 1921

The Rev. Horace E. Hoover has resigned the church at Birmingham, Pa.

The Rev. Roland B. Lutz has accepted a call to Faith Church, Baltimore, Md.

The Rev. John E. Slater has resigned the churches of Oakland and Newmansville, Tenn.

## 1921-22

The Rev. William Masselink, a graduate student 1921-22, has accepted the pastorate of the Fourteenth Street Christian Reformed Church, Holland, Mich. His address is 19 East 14th Street, Holland, Mich.

The Rev. Warren H. Hershey, a graduate student 1921-22, was installed pastor of the West Grove Church, Chester County, Pa.

## 1922

The Rev. Raymond E. Muthard has resigned the church at Frostburg, Md., to accept a call to the Presbyterian Church of Sugar Grove, Pa.

## 1923

The Rev. Quinter M. Lyon and Miss Ruth Rebecca Beekley were married Sept. 2, 1925, in Ashland, Ohio. Their address is 907 Grant Street, Ashland.

The Rev. Barney N. Morgan and Miss Carolyn Mary McAfee were married July 28, 1925, in Parkville, Mo. Their home will be in San German, Porto Rico.

## 1923-1924

The Rev. Renwick C. Kennedy, a graduate student 1923-24, has changed his address from Mooresville, N. C., to 801 Walnut Street, Russellville, Ark.

## 1924

The Rev. Joseph Lowrey Fendrich, Jr., has resigned the church at Chestnut Hill, Pa., that he might accept a call from the Second Church of Elizabeth, N. J.

The Rev. Andrew S. Layman and Miss Grace Elizabeth McFarland were married June 24, 1925, in Tulsa, Okla. Their address is: Care of American Express Co., 45 Princes Street, Edinburgh, Scotland, where he is studying on his Fellowship in Semitic Philology.

The Rev. George H. Masselink is studying at the Iowa University. His address is 55 B Quadrangle, Iowa City, Iowa.

The Rev. Cecil V. Morris has moved from the southern to the northern coast of Cuba. His address is Calzada, Num. 27.0., Cardenas, Cuba.

## 1924-1925

The Rev. Alexander Bojthe, graduate student in 1924-25, has been called to be professor of Hebrew and English at the Reformed Seminary in Lucenec, Hungary.

The Rev. John M. Dykstra, graduate student in 1924-25, has accepted a call to the Reformed Church at Crookston, Minn., and will be installed on November the 20th.

## 1925

The Rev. Lloyd G. Ice has moved to 228 W. Broad St., Tamaqua, Pa.

The Rev. William T. Magill has accepted a call to the church at Cedarville, N. J.

The Rev. Charles P. Melcher has accepted a call to the church of Manteno, Ill.

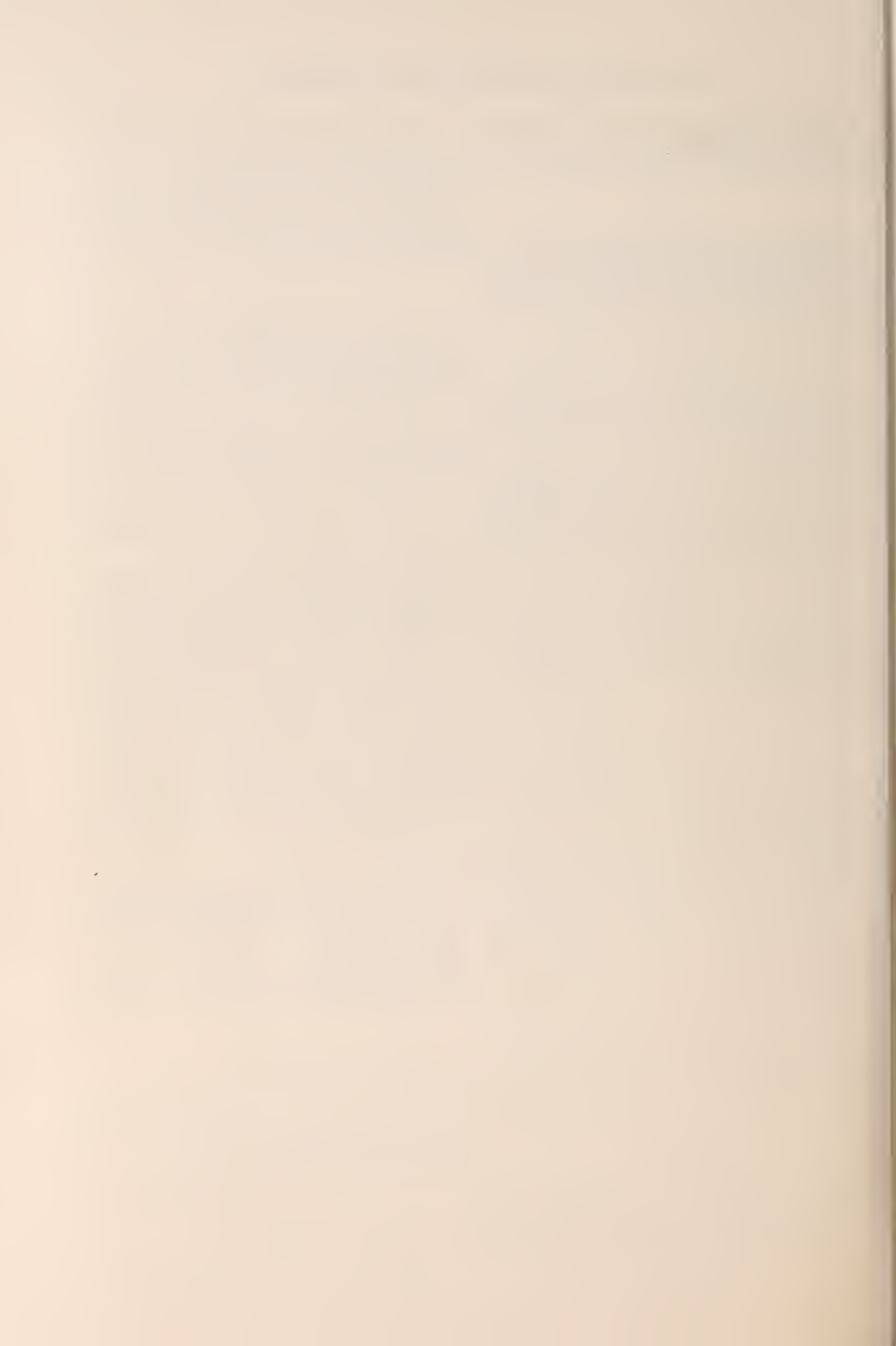
The Rev. Marshall S. Pinkerton was ordained June 23, 1925, by the Presbytery of Alton. He went to North India in September as a foreign missionary.

The Rev. Wilbur J. Thrush was ordained and installed pastor of the Amwell Second Church, N. J., June 5, 1925.

The Rev. Hiram H. Van Cleve has moved from Washington, Pa., to Euclid, Pa., R. F. D. No. 1.

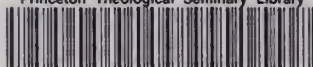
Warren S. Reeve as Mutchmore Scholar of the Board of Christian Education is studying at Westminster College, Cambridge University, England.

The Rev. Doyle D. Warner's address is R. R. 7, Xenia, Ohio.





Princeton Theological Seminary Library



1 1012 01467 8389

**FOR USE IN LIBRARY ONLY**

**PERIODICALS**

FOR USE IN LIBRARY ONLY



FOR USE IN LIBRARY ONLY.

